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But of late, having been led to observe that this (as I believe) satanic delusion is gaining ground, and feeling it to be the duty of those who love the truth to oppose all errors; and as it appears that none more qualified are moved to oppose them at present, I send this forth in the hope that it may be instrumental in causing some one better fitted to come forward in defence of the simple truths of God's blessed word against delusion, that tends to divide the body of Christ our Lord.

Again. It may be asked if the dialogue here given ever really occurred? I answer, that every portion of the word of God mentioned in this work, has been at various times, and by different persons, brought to my notice; but that my only motive for writing it in the shape of a dialogue, was believing it to be the most simple method of bringing forward the opposite views and their answers.

In conclusion, I would mention one Scripture often quoted to prove that the coming of Jesus is to be the means of the conversion of the Jews, and which, if fairly considered, proves exactly the contrary—Matt. xxiii. 39; read it, and you will find that until they have said what the unconverted cannot say, they are not to behold his face again. Read the 55th verse of the sixteenth chapter of Ezekiel, and tell me if it does not plainly shew that God has decreed that as a nation the Jews shall never again be gathered.

Reader, I now for the present bid you adieu; hoping that the God of all grace may strengthen you in his truth, and praying that you may be enabled with me to give him all the glory.

H. B.

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Modern Millenarianism.

Good morning, brother B, I am glad you have called, for my mind has of late been a good deal troubled, and I should like to have a little conversation with you.

B. Well, my dear brother, I am always at your service, when time permits; but remember that God alone can remove the darkness of the mind—man may be, and generally is, the instrument—but give to God alone the praise. However, I should be most happy to be enabled in any shape to serve you; but first it is necessary that I should clearly understand the source from which your trouble springs.

S. A short time ago, I read a letter in the *Earthen Vessel*, (a little monthly work, that I am in the habit of reading) concerning the coming kingdom of our blessed Redeemer. And again, last week I had lent to me by a christian friend a little work on the same subject. I have likewise been led to consider seriously several portions of God's word, especially in Isaiah, Matthew's Gospel, and the Revelations; and though (I admit) there is much in other parts of the book of truth that I cannot yet bring to agree therewith, yet I am led to believe that the personal and glorious reign of the Lord Jesus Christ on earth, is a scripture doctrine too much neglected by ministers in general, and among the rest by our much esteemed pastor.

B. Dear brother, I do not now wonder at the darkness and troubles of mind, under which you have been, or may be laboring. And it will give me much pleasure to have a little conversation with you on the subject. But, first tell me (seeing that you have given it serious consideration) your precise views of the scriptures you mention, and on the second coming and reign of our dear Lord, with the place and manner of his reign.

S. Well, there I seem to be at fault, that he will come and reign in person I firmly believe; that the Jews will be gathered to their own land, and that Jerusalem with its temple, exceeding its former glory, will again be the resort of all God's true worshippers, and the centre of his kingdom. But as I am as yet not

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sufficiently taught, I will not say whether he—our blessed Lord —will actually dwell on the earth, or in the air: but I certainly am led to see that his promised kingdom has not yet been made manifest. Moreover, it appears very plain to me, that were the second coming of our dear Lord (from the pulpit) made more constantly the theme, (for sudden and unexpected Jesus himself declares it will be, Matt. xxv.) it would have a tendency to the promotion of solemnity of thought and holiness of life, for if I am over engrossed in carnal things, instead of the promotion of my soul's health, and my Saviour's glory, and I am led to think that for ought I know, this day my king may come, will it not be likely to cause a reaction of the mind, and bring back the noblest feelings of the soul to their proper and heaven-born position (looking unto Jesus).

B. My dear brother, you have laid before me a wide field of matter, and matter of such a nature as will require much time to answer in full, but with God's blessing, we will endeavour carefully to consider the Scriptures you mention, with many other portions of the Word of truth bearing on the same subject, and may the Holy Spirit be our guide in arriving at just conclusions, as that alone is my sincere desire.

Now, in the first place, as you have commenced with Isaiah, let us for a few moments try to consider the nature of prophecy. It is evident, from 1 Kings xviii., and other parts of the Book of God, that those of the heathen considered inspired, or diviners, during the time that the Spirit was upon them, both spake and acted as irrational beings, whose mental powers were entirely absorbed in the mystic and almost incomprehensible matter delivered to their auditory.

But with the servants of the Lord, the messengers of his holy truth, it has always been otherwise; whatever was made known to them, the declaration thereof was ever subject to their own control, (1 Cor. xiv. 32), they having an intelligent state of mind.

Respecting the knowledge of future events, it is likewise evident that panoramic views were principally the means of knowledge being communicated, whether in sleep, or laying bereft of strength, with eyes open, or standing, as represented in their watch tower (waiting on God); still, a view of what is to be made known passes before them, which accounts for the present tense being often used when speaking of things far distant.

Therefore, it is not to be expected that the prophets would describe what they saw in all their connections and relations. They would rather present it as we describe what we witness in a landscape: objects which appear to be near each other, may be, in fact, separated by a considerable interval. A deep ravine, a wide chasm, or a flowery vale, may lie between; but as in describing, or painting, the chasm, the ravine, or the flowery vale are hidden

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by the lofty and conspicuous land, so in prophecy; distant events may seem to lie near each other, and may be so described, while between them there may be events happy or adverse, of long continuance and great importance.

Again: Some single view of a future event revealed, may, by God's will and purpose, attract the attention and engross the mind of the prophet; and at that time that single view may constitute the whole of his communication. Thus, in the prophecies that relate to the Messiah, no prophet at any time gives a connected or complete view of his life and character; it is always a single view of him, or some single event in his life, that occupies the mind. Thus, at one time his birth is described, at another his kingdom; at another his divine nature; at another his sufferings; at another his resurrection, and at another his glory.

S. It appears to me that though you may be—and I believe you are—right in what you have brought forward concerning prophecy, that it has nothing to do with the subject under consideration.

B. Dear Brother, you will find it to be needful in studying Isaiah in particular; for this reason: that there were two distinct matters or events which he was taught (prophetically) to make known. 1st, The deliverance from Babylonish captivity. 2nd, The coming sufferings and glory of the Messiah. And as like two elevated points in the landscape (if we may use the term) revealed to him, we will find him in his glowing description moving from one to the other, so as (unless carefully attended to) to make the two circumstances appear as one. But now, my brother, let us go to the Book of God; and if you will mention to me in rotation those portions from which you have derived your Millenarian views, I will endeavour to shew you how I am led to understand them.

S. To commence, then, you will look at the 2nd chapter of Isaiah, from the 2nd to the 4th verses.

B. If we turn to the 2nd chapter of Joel, from the 28th verse to the end, we shall find a similar declaration: and again, in the 5th of Micah, almost the same words. Now, that these last days meant no other than the gospel day or dispensation, is plainly shewn by Peter's address to the Jews, Acts ii. 16, 17. The expressions that follow are evidently figurative. "The mountain," &c. The temple was built on mount Moriah, which was hence called, "The Mountain of the Lord's House." The temple, to a Jew, was the public place of worship. The figure shews that the true religion should be established and spread among the nations; the temple, or mountain, on which it was raised, would be the object that would set forth the public worship of God; hence, to say that it should be elevated higher than all other hills, or mountains, means that the worship of the true God should

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become a matter so conspicuous as to be seen by all nations, and that many of all nations should flow to it—be converted.

This declaration evidently refers to that period often elsewhere predicted by Isaiah. (See Isaiah xi. 10; xliii. 5, 6; xlix. 22; liv. 3; lx. 3, 5, 10, 11, and lvi. 12—19. That the period here predicted has not yet come in its fulness, I am free to admit: but that it will be brought about simply by the instrumentality of the gospel in the Lord's time, I am fully persuaded, and not by the personal presence of Jesus on earth, else how must we explain the following passage—(Acts iii. 21)—"Whom the heavens must receive, till the time of the restitution of all things?" It must, therefore, be plain to all thinking minds, that when Jesus again appears personally, the language contained in Rev. xxii. 11, will be applicable to all. Verse 3, "From Zion shall go forth the law; and the word of the Lord from Jerusalem,"—this was literally fulfilled when the apostles were commissioned by Jesus to preach the gospel to all nations, beginning at Jerusalem. The word "law" in this text, I hold to mean the will of God in the message of his mercy through Christ Jesus. Fourth verse—("Judge.")—Now, one of the special duties of a judge, is to decide controversy, and reconcile opponents; and this, by the gospel of peace, will be brought about. It may be asked, When? I answer, when a knowledge of the truth, by the preaching thereof, is spread into every land. The doctrines of the gospel teacheth the evils of contention, and the effect, God has declared, will be peace and quiet.

Again I would ask, What was the kingdom represented figuratively in Nebuchadnezzar's dream, by the stone cut out without hands? Daniel in the second chapter declares it to be one to be set up by the God of heaven; and remember, that stone is to roll on till it filleth the whole earth. If this revelation of the will of Jehovah is not a type representing the progress of the gospel, and the growth of the kingdom of Christ on earth, again I would ask, what does it represent? To the personal coming and reign of Jesus it can certainly have no reference.

S. I must admit that your explanation so far appears to be reasonable, and will (if correct) certainly put a gospel construction on many portions of Isaiah, that have hitherto appeared to me very different; but how do you explain the 5th and 6th verses of the fourth chapter?

B. It appears clearly, as mount Zion was originally only the dwelling-place of the king (for the time being) of Israel, and as in this verse a plurality of dwellings are mentioned, that it cannot literally mean mount Zion at Jerusalem, but points directly to the Zion of God, the church of Christ, which is the dwelling-place of our King, as Zion was literally that of the king of Israel, or Judah. The language that follows in this verse is evidently

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figurative; shewing that God will as clearly manifest his presence as he did (by fire and cloud) to his people of old. The church is here called the "glory," as being glorious in the sight of Jehovah, who promises to be to it a defence. The following verse plainly intimates that God himself will provide them a shelter, (as a tabernacle or tent would shelter a traveller in a desert land), and that nought shall injure, much less destroy them. And has he not done so in the person of Jesus? Is he not our strong tower, our refuge, our shield, and defence, and can we not attest his faithfulness?

S. Dear brother, turn to the 6th and following verses of the 11th chapter, and tell me how they are to be explained, to agree with your statements.

B. With pleasure; for I believe there is not any portion of the book of truth that more clearly points to the gospel kingdom; but before we go to the 6th, let us just glance at the first five verses. Now the first evidently points to the birth of Christ; he came in the line of David, Son of Jesse, the glory of whose house was then in comparison with former times, as a withered tree, but life in the root. Verses 2 and 3, are beautifully descriptive of his character when on earth. Verses 4 and 5, of his actions. Turn to the 5th of John and compare it with the two foregoing verses, and see it literally and beautifully fulfilled in him (Verses 6—9. The figurative language here used, is highly poetical and beautiful. Imagine for a moment the mind of the prophet drawn away from the humiliation, the temptation and sufferings of our dear Lord and wholly engrossed with a view of the glorious triumphs of the gospel.

In examining the group displayed to his enraptured eyes, we see animals of the most destructive and harmless kinds, mingling together peacefully and enjoying the same food; (now observe the figure,) here are animals that are by nature defenceless, and supposing that the destructive and the harmless of animals as represented here, were brought to the condition shewn, then would we have an exact type of what the gospel has done, and will do more fully (read the latter clause of the 9th verse,) when the earth shall be full of the knowledge of the Lord.

Has it not already, I would ask, effected much, that such a type would represent? Was not Saul according to the Scriptural account he gives of himself, a very lion watching and hunting for his prey? Look at the Phillipian jailor, and how many more in this our day, that like them, sought to devour and destroy the flock of God (represented by the lamb, the kid, the calf, and the helpless innocence of children) are glad to be reckoned of their number, and partake of the same spiritual nourishment.

S. Do you then believe that the day will come when through

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the preaching of the gospel all shall be converted to the true faith and trust in Jesus alone.

B. Certainly not; nor is there as far as I can discover, one portion of Scripture that should lead to such a thought; for in Matt. xiii. 14, we are told, that tares will be found among the wheat, and in Ezekiel xlvii. 11, that after the healing waters (which surely is figurative of the gospel of Jesus) had risen to the uttermost, there was still marshy places given to salt; in the 9th verse, where it says the earth will be full of the knowledge of God, I think it clearly means that the gospel will be preached so fully and so extensively, that none will be able to plead want of knowledge, or the means of obtaining knowledge, and from every nation under heaven, will the Lord gather some by his gospel.

S. I would like now to draw your attention to the 6th and following verses of 25th chapter.

B. Before we touch the 6th, let us just glance at the first five, together with the latter part of the preceding chapter, which declares that the enemies of God, and his people should be punished, and that he would again reign gloriously in Mount Zion; thereby shewing that the Babylonish captivity should tend eventually to glorify God, before the nations of the earth; and this 25th chapter and the following, is a song of praise for that deliverance, and the glory it was to type out, seen by the prophet in vision.

The 6th and following verses evidently point to the Messiah. But, observe, first, for the better understanding of the figure, that it was usual in ancient times, when any great victory was obtained, to give a public feast to the people. The prophet beholding in vision, the Messiah's glorious victory, and the spiritual nourishment that should thereby be received by his people, and the suitableness of it to their wants, and the abundance for all that were needy, and seeing that in Jerusalem, it should be first publicly prepared, and from hence, the tidings should go forth. The type plainly sets forth, that this feast should commence at Jerusalem, and extend from thence to all nations. (See 56th chapter, 6th and 7th verses;) likewise compare Daniel vii. 14, with Luke ii. 10. The victory, or procuring cause, or an account of it is to be found in 2 Tim. i. 10. The words marrow and fatness shews the richness of the entertainment (wines on the lees). He that has read of, or seen the eastern method of making wines, must know that the longer they stand on the lees to ferment, before they are drawn off for consumption, the better they will keep their flavour and colour; rich and plentiful, therefore, is embodied in this type; 7th, declares that he will destroy in Mount Zion, the covering of ignorance, superstition, crime and wretchedness that covered the

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earth (i. e. make provision for their destruction in Jerusalem). 8th. He shall swallow up death, &c. 1st. This was accomplished in the person of Christ for his people representatively. Col. iii. 10, 11; 2 Tim. i. x.; and will finally at the consummation of all things, wipe away tears, &c. The sense I think is, that gospel tidings going forth from Jerusalem, would be found to furnish entire consolation to the afflicted, to comfort the broken-hearted, and in its final triumph at the end, remove calamity and sorrow from man for ever. The fulness of this triumph will be seen only in heaven. The reproach being removed, I think, points to a future period, when the gospel shall triumph, and the followers of Jesus be no more the objects of contempt and scorn. The following two verses speak of the protection of the Church by God, and the destruction of her enemies.

S. So far, I must acknowledge your observations to be worthy of most serious consideration, and I would like you now to come to chap. xxxii. from 19th verse, and xxxiii. from 20th.

B. The 31st chapter closes with a promise of the destruction of the Assyrian army; 32nd fortells the peaceful and prosperous condition of the church under the reign of a righteous prince, Hezekiah; that God would be their protector, that advantageous instruction should be given, the ignorant enlightened, persons fearing God placed in situations of trust, and hypocrisy abhorred. Again, in the central part, he bewails the destruction of their vintage by the invading army, and the trouble consequent thereon, but in the 2nd, 15th and following verses of this chapter, he points to the Messiah's kingdom, with the blessings that should result from the gospel's sound. The first 16 verses of the 33rd chapter, are declarative of God's judgments against Sennacherib and his army, with the fear that should fall upon the hypocrites in Zion, at the sight of the display of his power in the destruction of the enemies of his people; 17th, intimates that the righteous shall by faith see the Lord in his beauty, as their preserver, and shall be led by this signal act of deliverance, to look forward with confidence to their final deliverance from every woe, and glorious entrance into their inheritance above. Verse 20th to the end, points direct to the kingdom of Christ, or gospel kingdom, its beauty, its peacefulness, its privileges, and its permanency. Jerusalem here is evidently typical of the church of the Lord Christ.

S. Now turn to the 35th chapter, and let me hear your views on it.

B. Again, you bring me to a portion that points so clearly to the gospel kingdom, and the glory of the Messiah therein, that I should suppose none could twist it to any other purpose; the very works, and miracles Jesus did on earth, are positively spoken of in the 5th and 6th verses. The rejoicing of the wilderness,

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and the desert place surely points to the heathen world, where spiritual desolation abounded, and their joy at the benefit they would derive from the preaching of truth; and that the change would be as great in this spiritual wilderness, as would be seen if the actual desert were to bloom as the rose. The 3rd and 4th verses command the people to be instructed in these things, that their hearts may be strengthened in a knowledge of God's care of, and purpose concerning them. 7th. Points to the change that was to take place in the desolate places of the earth. 8th. Jesus said, I am the way, and is he not a way of holiness? and no unclean can surely come that way, and those whom the world calls fools shall not err therein; he their Redeemer, (blessed be his name,) is with them, and will bring down hills, raise valleys, and remove every obstruction. 9th. Lions abounded in Judea, and the country round about, and were the terror of the inhabitants, and destroyed many; they are, therefore, taken as a familiar figure to illustrate that in the way (Jesus), there would be no cause for fear; the last verse declares God's determination that nothing shall prevent the coming of his people, and the joy that would consequently ensue; for the latter, see 8th verse of 25th chapter.

S. But there is one word in that chapter that I would like to hear you explain (return), how can that word be applied to the Gentiles who had never served God.

B. Surely as well as it can now be applied to living Jews, they are the descendants naturally of the Patriarchs, or say Abraham, therefore their being converted to the truth, would not be coming back to what they had done personally; but representatively, we who believe, are sons of God; Jesus is our brother, and head, representatively, not made so by faith, but thereby realizing the glorious reality, see Gal. iv. 6, and there read the glorious fact that all who by the spirit of God are brought to trust in Jesus, are returning to their Father's house.

S. I did purpose to call your attention to many portions of the next ten chapters; but as the explanations you have already given, if correct, would make them plain gospel declarations, I will now ask your views on the last verse of the 45th chapter.

B. Before entering on that, I must trespass a little by adverting to the prophet and the time in which the declaration was given. The 39th chapter finds the prophet in the presence of Hezekiah; the 40th and succeeding chapters, I believe, were made known in the reign of Manasseh. By Jewish historians, we are informed, that Isaiah for a time, retired from public life; and if fairly observed, it will be seen that this book, previous to the 40th chapter, contains much more reference to the times in which he lived, and the events occurring around him than the latter part, in which, instead of speaking in his own name, he oft speaks

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boldly in the name of Jehovah; he takes his stand (apparently) in the midst of the scene of which he speaks, whether it be in Babylon with his brethren in captivity; or looking upon the Prince of Peace, his coming, his suffering, his death, or the spread of his gospel, with the greatness of the blessings that would accrue to the whole earth thereby.

And now, just look at the verse to which you have called our attention, can it point to the Jews literally; if so, I ask can it be possible that all the Jews that have lived since then, and died denying the doctrine of the resurrection, can be saved; for if not, the prediction is certainly falsified; and seeing that all acknowledge the prophet to be inspired, they durst not put such a construction thereon. What then, I say, does it mean? "All the seed of Israel shall be justified in the Lord, and shall glory." Does it not mean the spiritual seed, the election of grace? (see Rom. ix. 6—8.) And if the spiritual seed, or true believers in Jesus are here meant by the word Israel, does it not mean the same in the last verse of the following chapter; in the 16th and following verses of the 49th, and in fact, in every part where the promises can fairly be traced to be spiritual?

A. Do you then shut out the Jews altogether from the blessings and promises of the word of truth?

B. As Jews, I do; for that word declares that Jesus is the only name under heaven, by which man can be saved; but as believers in Jesus, I believe many of the Lord's ancient people will yet be with him in glory.

From the 9th verse of the 51st chapter to the end of the 57th, we have nothing but Jesus, and his Church, both Jew and Gentile, in almost every line; their varied troubles, and the comforting assurance of deliverance from them by the arm of the Lord; the price of their deliverance (53 chap.); the glorious enlargement (liv. 3—5); the certainty of the promise (9—10); and protection (17); the freeness of invitation (lv.); the certainty of the gathering of the church thereby, (from lv. 10, to lvi. 8); and the glory of distinguishing grace (lvii. 14 to the end.)

Here I think it needful to draw attention to a matter that has not yet been touched upon, which is, that hitherto, and till the coming of Christ, the Lord's elect were embodied in the Jewish nation; and though that nation at this time, (in the reign of Manasseh,) had sunk into the greatest depth of idolatry and wickedness, yet there was among them, many who still trusted in the Most High; who were of the church of Christ, deploring their national position, and taught of the Holy Ghost; were looking by faith to the atonement to be completed in him. Now this was the Jerusalem of our God, a city within a city, to whom the spiritual promises were held out, and by whom they were doubtless understood.

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Now these, with all who by grace Divine should be brought to tread in their footsteps, seeing the day of Christ afar off, (to come) like faithful Abraham; or trusting in him whom they have not seen, (with bodily eyes) in this our day, were the circumcision of the heart—the Israel indeed—the Zion of the Lord.

Now by keeping this continually before the mind, it renders easy of explanation, the following; and without it, I think it impossible to read the scriptures so as to make them harmonize; and likewise remember, that in the eye of God and his prophet, the church of Christ, whether on earth or in heaven, is one. (See Heb. xii. 22.) And now my dear Brother, one word more: if it were not so, how must this language be explained? "They shall inherit the land for ever" (Isa. lx. 21.); for an everlasting possession (Gen. xvii. 8); everlasting kingdom (Dan. iv. 3.); everlasting dominion (Dan. iv. 34. and vii. 14.); everlasting kingdom &c. (2 Pet. i. 11.) Now if the language contained in these and many other scriptures, refer only to an earthly kingdom,—all idea of heaven's glory is vain, if Jerusalem below, or any other locality is to be its centre; or, be it where it may, it is to be everlasting,—God to be its everlasting light and its glory.

Now Millenarians say, that we spiritualise the word too much, and destroy its real meaning; but I for one, cannot understand that figures or types are to be rested on,—though we allow them, as types, to be literal. Their common method of speaking or writing, is after (something like) the following fashion: "Does not Canaan, Jerusalem, Zion, Israel, Jacob, Jews, &c., mean what they say, as well as Babylon, Gentile, Idumea, &c."? I answer, that if it is always to be taken as meaning, literally, the place or person mentioned, as understood by the wordling,—then must we again say, that none living can interpret the bible, without flat contradictions; but Paul was of a different opinion. See three last verses of Gal. iii.

S. Seeing that we have got so far, I would like to draw your attention to several passages in lxv. and lxvi.

B. I hardly expected that any holding your views, could ever pretend to take any stand on these two chapters; seeing, that they, if thoughtfully read, flatly contradict and annihilate the foundation upon which their visionary fabric is reared. But to proceed; The 65th plainly begins with a declaration of God's church, extending to the Gentile world, by his revealing himself to them. Verses 2 to 4, reproach the Jews for ungodliness and disobedience; 5th, for pride and hypocrisy; 6th and 7th, the punishment that should come upon them; 8th, to distinguishing grace, a remnant should be spared; likewise points to Jesus, (not to seeds, as of many, but a seed); 9th, blessings on his own people, not the Jewish people singly, but all true believers. Look again to i. 10, which plainly tells unbelieving Jews, their true character in the

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eye of God, 11 and 12th, their punishment, and the reason thereof 13th, the enjoyment of believers contrasted with the woes of the Jewish formalist. And now the 15th, read it, and tell me, has not God fulfilled it to the letter, has he not made of the Jew, a curse in all nations, and in every possible way; and have not those whom he has chosen from amongst them, felt that the iron hand of persecution (nationally) has followed them, and as far as was in their power, destroyed their every hope of earthly happiness; and has he not called his servants by another name, (Christians). Here, I believe, stands an inspired declaration, that the Jews, as a nation, shall never again be gathered, and their name shall be an everlasting reproach. 16th, the holy and happy condition of the church to be brought about by the spread of the gospel and the outpouring of the Spirit. 17th, "new heavens," &c.; this language is evidently figurative, and as such, may fairly be taken to represent the change being so great (when the gospel is spread over, and received by all the nations of the earth,) as to bear out the figure, by appearing in every respect, a new earth, in consequence of the transforming influence of the grace of God upon it. And as for the figure, "new heavens,"—calamity and punishment, in the bible, is often represented by the heavens growing dark; on the contrary, prosperity and happiness,—by the clearing up of a cloudy sky, and restoration of the serene and pure light of the sun, see li. 16; the figure of great transformations in material things, being often employed, especially by Isaiah, to denote spiritual changes, see xi.; li. 3; xxxv. 1, 2 and 7; l. 13 and 17, and many other parts.

16th, the joys that will arise in this new state of things, all real cause for weeping or sorrow being removed. And now I want to ask, to what can the 20th verse point? To any state after the personal coming of Jesus, it cannot, as that coming is to be the signal for the utter destruction of death and sin; all who are Christ's, being changed, and the wicked destroyed; unless it can be shewn that Jesus will come twice in his glory. Read Phil. iii. the two last verses, and 1 Cor. xv. 50th to the end.

Now if it will not agree with your theory, let us examine it by mine. When the gospel is known and observed in every land; when kings and queens in all nations, are the nursing fathers and mothers of the church of Christ,—then wars shall (by the grace of God) come to an end. Will not the length of man's life, by the removal of the prevalence of vice (which sows the seeds of disease in the constitution) be extended? And does not this portion of the word promise, on the authority of God, that this shall be the case; how long it may be, we know not; but he that dies at one hundred years old, shall in comparison with our views of such an age, be considered a child; but though the sinner may attain that age, he is still a sinner, and accursed.

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The four following verses point literally to the blessings that will arise from such a state of things. For the last verse, look to the explanation given of similar language, 7th to 9th of xi.

The 66th chapter, first three verses, shews the majesty and greatness of Jehovah, and his determined purpose of mercy to the miserable, with his hatred of hypocritical services. (4 and 5.) The reward of such service with comforting words to the oppressed. 7—14, Points to the wonderful conversions both of Jew and Gentile to the Zion of God, fulfilled partially on the day of Pentecost, more fully hereafter. 15 and 16 I hold to be figures pointing to the final judgment. 17 and 18 point plainly to Jehovah's hatred of that pretended sanctification that is connected with actual disobedience of his precepts. Swine's flesh was forbidden to a Jew, and is mentioned here as a precept violated with its consequence; and it would behove us to examine closely whether we, while professing to serve him, are living in neglect of any gospel precept, willingly and knowingly; if so, we are in their position, a living lie to man, but known to God. Read chapters 1 and 2 of John's first epistle: 18 and 19 refers to the glorious spread of the gospel; 20, to its success; 21 to God choosing his own ministers without respect to nation or tribe. For 22nd verse, see remarks on 17th, of 65th chapter. 23d notes, that the public worship shall be periodical, as it had been in Judea. "All flesh"—a plain direct promise that all nations by the gospel shall be brought to seek God. 24—This verse plainly informs us that the destruction of those opposed to the truth shall be so manifest, as to be seen to be his own work. It also applies to the final punishment of the wicked. Mark ix. 44 and 46.

Having now, my dear brother, endeavoured to shew, as far as time and opportunity will permit, that Isaiah's predictions can, if fairly considered, in no shape be brought to bear on the Millenarian views, without the most glaring contradictions, and that on the contrary, in pointing to the kingdom of our blessed Lord, some safe at home, and many with us (we hope) on the road, it perfectly harmonizes in all its parts. We will now, if you have no objection, turn to the chapter you spake of in Matthew; and as I find the little book you have been reading called the *Watch*, is based thereon, we will try scripturally to examine its merits as we go along.

In the first eight pages, I see but little to be objected to. I believe, with him, that the parable points to the coming of Jesus, as shewn in Acts x. 42, and 2 Tim. iv. 1, "To judge both the quick and the dead." And who that reads the last sixteen verses of this very chapter, taking into consideration the threefold question answered in this and the preceding part put by disciples, (xxiv. 3), but must admit, if unprejudiced, that no Mil-

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lenium is meant here, but the final judgment, pointed to likewise in 30, 31, 37—39th verses of the 24th chapter; plainly shewn (if considered fairly) by the fact set forth in the last verse of the 25th chapter; for if this were only the ushering in of a millenium, the wicked would have to wait one thousand years for judgment.

S. But may not the beginning of this chapter be an answer to one question—Christ's coming—and the latter part another—the end of the world?

B. Certainly not; unless you can shew that Jesus will come twice—read 31—33 verses. Moreover, in the middle of the 5th page the writer of *Watch* says, "I consider the going in to the marriage of the wise virgins to mean, the believer's entrance into his full reward, in the day of Christ's appearing." Now, I believe the same thing; but unless you can annihilate the believer's hope of heaven's everlasting glory, you will never persuade the Spirit-enlightened, Bible-reading man of God, that his full reward, or the fulness of his joys, are to be found in an earthly kingdom, that is to endure but for a time. From 9th to 17th page, it is made to appear that this sleeping means principally concerning the second coming; it is not forgetting their position as strangers and pilgrims, and becoming in many things of a worldly spirit, and holding the truth with a loose hand. No, no; it is not seeing the second advent. And immediately after he proves to be false what no sane person could for a moment imagine to be true, and what I, for one, have never heard asserted—that none would be alive when Jesus comes. In the two Scriptures there quoted, I ask, what is proved, that in any way supports his opinion? Nay, rather the opposite. 1. That the Lord will come again—(admitted by all). 2. That the living saints will be changed:—likewise admitted. 3. That the dead in Christ will rise first. This matter I will not admit, at least in the sense in which he uses it. But as I intend, before I conclude, to closely examine that subject, I will leave it now; but if you look at 2 Tim. iv., you will find what will follow—"He will judge both the quick and the dead." When?—One thousand years after he appears? No: but at his appearing and kingdom.

We will now turn to page 13, where the next Scripture quotation is found, previous to which, we have much of what I call artful reason to carry a point known to be disputed. But with men's opinions and reasoning, I have nothing to do. I seek to examine them by the word of God as a whole, and especially by the portions quoted, upon which they profess to be based. Again, Acts i. 11, proves what we all believe, that Jesus will come again; iii. 19—21, the same; and that it will be at the time of restitution of all things; which certainly cannot be

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at the commencement of a period which is to end with the destruction of a wicked army; for after the restitution of all things, there can be no more sin, justice having received its full demand, in having possession of the sinner, satan, and sin in punishment for ever. Psalm cii. 16, shews that Christ will come when Zion's building is complete. The Lots will then be out of Sodom, the Noahs in the ark, the salt fit to leave the earth; he will then come to judge and to destroy. Isaiah xxxiv. 23, points to the restoration of the Jews from Babylon. The figures are often used in the Bible to denote kings, princes, &c., who will take shame to themselves for their sinful neglect of God; and was not this fulfilled? See Ezra ix., from the 6th verse to the end. Doubtless, it likewise points to the spiritual reign of Jesus, when the Spirit is poured out upon all lands. Jeremiah xxx. evidently points (literally) to the deliverance from Babylon; spiritually, to the deliverance of God's church, then numbered only with the Jewish nation from the captivity of sin and death through Jesus Christ. Daniel vii. 14 we have already quoted, to prove that no earthly or time-limited kingdom can be meant but the kingdom of God, and of his Christ, being one, both on earth and in heaven; and it is plainly stated to be everlasting, and never to be destroyed.

In the 18th page we find the next quotation; but previously we have much reasoning, to prove that the present dispensation will never be the means of converting all. Now, the Word of God no where promises such an event under this or any other dispensation on earth. We then have five Scriptures to prove what we already believe, the suddenness of the Lord's coming; and two—one in page 18, and the other in 19—to prove that there will be many on earth who will not know the Lord savingly when he does come—a truth admitted by all.

Now, my brother, does any portion of this prove in any way that Jesus is coming to set up an earthly kingdom? No, no; but rather the contrary. Indeed, there is much in this little work, that would cause me to love the writer, though in his Millenarian views I believe him to be deluded. In his view of this our privileged land, and the condition of the majority of our countrymen, he is right; and I believe there never was a day when there was greater need for incessant prayer and exertion on the part of the Lord's people than at the present time. May He who reigns over all avert national calamities, and arouse his people to a sense of their blessings, ere judgments come, is my sincere prayer.

In the remaining portions, I see but little objectionable—Millenarianism excepted, which is cunningly mingled with the sacred and truthful warnings in every page. We agree in believing that Jesus will come, and that many will carry their

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hypocrisy so far, after first deceiving the church, as to try to deceive their Judge; but how futile the attempt! (Matt. xxv., near the end).

There is one quotation in page 24, from Luke xiii. 25, which we must examine—"Here is a house with open door, and Master seated therein; a rising and closing the door." Does not all this point to heaven's glory, with Jesus seated at God's right hand, as his people's High Priest and King? 1 Peter iii. 22. The door of mercy, while he remains there, is open; but when he arises and closes the door, will not the election of grace be completed, and God's final judgment fall upon the wicked? And how, I ask, can this be reconciled with the notion that one thousand years after Gog and Magog, with the deceived nations, shall invade the residence of the saints and their King?

Having said all concerning this little work that I conceive to be necessary, I turn with some degree of awe to Revelations. I feel it to be an important and difficult work to attempt, with my weak and fallible understanding, to explain any portion of that beautiful, and yet mysterious portion of the Lord's Word; but I understand the beast and false prophet to be overcome by the Word of God mentioned in chapter xix., to mean Popery and Mahomedanism.

S. Pardon the interruption, but if Babylon typifies Rome here, its destruction will already have been completed.

B. Yes, politically, but not spiritually; that will be done by the gospel of our God; then follows the binding of satan and the spread of the truth; next, a plurality of thrones are mentioned; but it gives no key to unravel who the enthroned ones are to be; but judgment is given unto them; that is, power and ability to judge justly. I think this implies that all thrones will be filled by the servants of the living God. Next, follows the resurrection, not of bodies, but of the souls of the servants of God who had died as martyrs for the truth; and they live and reign with Christ for a period.

Now this cannot be literal, the soul dies not; but this I hold to be the meaning—that in these glorious days when the gospel of our God shall be known and trusted in through the whole earth, there will be a resurrection of the principles—faith and spirit—for which these worthies died; their writings will be sought out, and their names remembered with love and reverence; the tale of their sufferings will be recounted by parents to listening and wondering children, and the faithfulness of their God in supporting them therein. This, I think may be fairly considered to be the millenium, and not the personal presence of Jesus.

It has been asserted that the word of God upon the white horse means, Jesus himself coming to reign, &c. But will the

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figure bear it out, as he is in all other places represented as coming in clouds and glory? And the sword from his mouth surely sets forth that the sword of the Spirit, (the word of truth) is to be the instrument used in smiting the nations and destroying the beast and false prophet. Again, it has been asserted that the word "soul" is often used denoting the whole man. Suppose that admitted, it can have no bearing on this passage, as it by no means proves that soul can mean the dead body in the grave. And now in looking at the remaining portion of this chapter, how can it be made to agree with millenarianism? From whence, I again say, is to come the wicked army? Here there is a wonderful disagreement. Some say it is the rising of the wicked. But that view is contradicted in every part, where the resurrection is spoken of; and I think the Scripture plainly teaches that the power of the lost to injure ceases at death—read the parable of the rich man and Lazarus. Again, some say that the remnant of the nation of unbelievers shall remain and increase, and eventually be the army. But against this John Cox, one of the principal supporters of the theory gathers many Scriptures, and in his reasoning says that the Scripture language is, that satan shall go forth to deceive, and in this case the nations would be deceived already; having shewn, according to Scripture, that (this is his own phrase) he has hung a millstone round its neck. We believe with him that the Scripture condemns it, as it can never be made to agree with Matt. xviii. 31, 32; xxiv. 30; and Luke xvii. 27, 29, 30, which declares that sudden and complete destruction shall (in the day of Christ's appearing) come on all who are not his.

The next is the theory supported by the opinion and writing of Mr. Cox himself, which I believe to be more directly opposed to the whole tenor of Scripture than any of the foregoing. Read his work called *The Coming and Kingdom of our Lord Jesus Christ*, from page 181 to 186, wherein he, in a very handsome way, to his own satisfaction disposes of, or, as he says, puts a millstone round the views of Drs. Gill, and Burnett, and Mr. Jones, his millenarian brethren, and then gives his own, page 185—that all the nations that know not God shall utterly perish by great and sore plagues, and that the earth shall be filled with his glory, and all nations shall be converted to him, then reigning personally at Jerusalem over the Jewish nation and the risen saints. He says from Isaiah lxv. 20, he is authorised to suppose that there may be a few solitary persons not saints, but sinners, in this kingdom; but they are not the people that satan when loosed is to deceive, but the nations who had been converted and had enjoyed Christ's government during the millenium. This deception is to be a gradual work, but it is to succeed, to rob Christ of his glory (for the glory of

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Christ and the preserving of his sheep is inseparably connected) to eternally separate him from his own, who had trusted in him, and thereby make the blood of atonement valueless to save.

Oh, my brother, let not the cunning reasoning of man lead you to cast away your confidence in the fulness and perfection of the everlasting efficacy of the blood of Christ. Just look for a moment at what must arise out of such a state of things could this be true—why hell would be a scene of exulting triumph—the counsels of God would be defeated—and heaven the seat of everlasting bliss, might put on the garb of mourning for ever. Away with such a delusion to the pit from whence it sprung; for surely no believer in the everlasting faithfulness of our covenant God will deem me wrong in saying that it is unnecessary to quote any particular Scripture to contradict that which the whole book of God in every page declares to be false.

We will now take what follows on the subject, verse 5, "but the rest of the dead," &c. Now who are meant by the rest of the dead? For if you examine Isaiah lxv. 20, quoted by Mr. Cox, I think you will find that we may not only suppose but be sure that the saints are not exempt from death in the state of things then described; and if that be the case, I would ask, in what position will they (the righteous) then stand? Death cuts off their enjoyment of millenium happiness; and unless there be a resurrection immediately after each death, which would make a great many in a thousand years, and as the souls of the just are to be with Christ, this kingdom will have many sorts of occupants—first, Christ and his risen saints in glorified bodies; second, the living Jews; third, the Gentile converts; fourth, the souls of Jew and Gentile; and I suppose we may say, fifth, the unconverted stragglers that dying at a hundred years old are still accursed. Away with such a wild dream—it is worse than a libel on the kingdom of our God and his Christ. Again, I would ask the position spiritually of the saints dying in this period? The Scriptures declare in 1 Thess. iv. 14. to end, and 1 Cor, xv. 51, 52, that all that are Christ's shall be raised to him at his coming and be changed, and as their High Priest will then have completed his mediatorial advocateship, and left his position at God's right hand. Again, therefore, I say, in what position do they stand? Be they Jew or Gentile, they evidently cannot be Christ's; his blood and sufferings are not pleaded on their behalf, and though believers, they cannot be saved unless you can shew that God has two ways of saving his people.

And now we come to the last; and if not the wisest, we must admit it to be the most cunning theory, because it is hardest to overthrow. Many who profess to hold these views, and to see

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them (they say) in the Word as clear as noonday, when you ask them concerning portions of the Word of truth that evidently contradict their system, their invariable reply is, "I have not yet received light on that portion: I believe it can be explained, but God has not yet explained it to me." How convenient such an answer! How it savours of Rome and its adherents! and how unfit to be used by men who profess to be Spirit-taught in the mysteries of truth. But let us now turn to the letter you speak of, published in the *Vessel*.

S. One question, my brother, before we proceed. Can you give one example from Scripture that will support your view, or shew that the resurrection of the principle, or spirit, may be considered to fulfil that which in its promise appeared to point literally to man or men?

B. I think I can. Read the three last verses of the Bible; here is what appears a plain and literal promise fulfilled in the person of John the Baptist, according to the evidence of Jesus: Matt. xi. 13, 14; xvii. 11, 12; and Mark ix. 12, 13. And angel from heaven to Zacharias, using the very language of the Bible —Luke i. 17, and compare it with his own words, John i. 21—23, wherein he declares to the messengers that he is not (literally) Elias, but that he is the party spoken of by Isaiah lx. 3. Now, if these Scriptures be fairly examined without prejudice, I think all that I have hitherto been led to assert, they will uphold, and likewise contradict plainly many erroneous views that tend to distract and divide the body of Christ.

Now, in examining the letter of our brother Chislett, published in the *Earthen Vessel* of November and December, 1852, and January, 1853, we find that to a very great extent he takes up the same views as Mr. Cox, of Woolwich, whose theory we have already shewn to be unscriptural and God-dishonouring. He (Chislett) however, begins by shewing that according to the evidence of John the Baptist, and of Jesus himself, that the kingdom of God, or heaven, had come, or been manifestly set up in the Person of Jesus Christ and his followers on earth. But he says, as that kingdom was already come, that the prayer taught by Jesus to his disciples must have reference to another kingdom, which he endeavours to prove to be no other than the risen saints and Jews at Jerusalem, with Jesus on earth for its King.

Now, remember, we again say, with the opinions of men we have nothing to do; but to the word and the testimony—"Thy kingdom come." Whose kingdom? "Our Father, who art in heaven." Had it come? Mr. Chislett says, Yes; and gives us Scripture proof. Then why pray for it to come? Dan. ii. 39—44, tells us the time it was to be set up; and if you read history you will find his prediction literally fulfilled; but as this

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is not all, God has promised, by Daniel, as he says, in the second chapter, it is to extend till it filleth the whole earth. Shall we not, therefore, pray, "Thy kingdom come," in its fulness, majesty and power, till all these promises are fulfilled? And when the gospel's sound filleth the earth, and all nations are governed by the precepts thereof, shall not Christians still pray, "Thy kingdom come" into the hearts of all thy redeemed not yet made manifest for ever? then will there be many thousands not loving Christ in their heart, whatever may be their profession. From these at the end, I believe, will arise the Gog and Magog army.

On this point I believe many of the living in Jerusalem to be slumbering; yea, both ministers and people, especially Millenarians, they have no faith in what God has promised to do by his gospel; and want of faith, paralyzes and unfits for exertion, to spread its glorious truths.

"Thy will be done on earth as in heaven." What is the will of God on earth? Hearken to the words of Jesus, "That ye believe on him whom he hath sent." And how is his will done in heaven? Sincerely, fervently, and perpetually. And is their none who have done so, or who do so now? Yes, my brother, I hope and believe, there are many, who, in obscurity, as well as publicly desire, living or in death, to trust in the Lord alone; and when the day cometh (for come it will) that Popery, Mahomedanism, and every other ism, that exalts itself against the truth of God shall fall before the preaching of the everlasting gospel, it will be done more fully and more widely. O, may faith be given to enable us to say with heart and soul, "thy kingdom come." In the remainder of this letter we see nothing brought forward (on scriptural foundation) that we have not already answered; we will therefore dismiss it with one remark: that if Jesus be a king without a kingdom, how came Paul to say, (Col. i. 13.) "Translated us into the kingdom of his dear Son;" and John in Rev. i. 9; "Companion in tribulation, and in the kingdom of Jesus Christ?"

Now previous to conclusion, I will ask two questions; which, if fairly and scripturally answered, I think ought to be useful to a mind disturbed by doubts on this subject.

1st. Is the kingdom of Christ to be considered on scriptural evidence a temporal or a spiritual kingdom?

Answer. John xviii. 36. "My kingdom is not of this world." Luke xvii. 20. "The kingdom of God is within you." Rom. xiv. 17. "The kingdom of God is not meat and drink; but righteousness, peace and joy in the Holy Ghost." 1 Cor. xv. 50. "Flesh and blood, cannot inherit the kingdom of God." Now as all these scriptures point to the redeemed kingdom, of which Jesus is the acknowledged and reigning king; it is

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scattered over the earth, and subject temporally to various national laws; but, in all its parts governed by the law of Christ, and as flesh and blood cannot inherit it, I would ask, how can it ever be temporal? For if the Jewish nation are to be part thereof, remember they are flesh and blood; and if Isaiah lxv. 20., points to it (and not as I believe to the spiritual reign, when the gospel shall be received in all lands) sinners and death will be in it; how I say, will that agree with the last scripture quoted?

S. But my brother, how does that agree with Matt. v. 5. "Blessed are the meek, for they shall inherit the earth."

B. The word translated earth, is, by many of our most eminent men rendered land. Now the land Canaan is allowed by all to be a type of heaven; I believe it was to that Jesus specially pointed, using language well understood by the Jews at the time.

S. But Matt. xix. 28., says, "the apostles shall sit on twelve thrones, judging the twelve tribes of Israel;" and 1 Cor. vi. 3. "Know ye not that we shall judge angels?"

B. This language is evidently figurative, and I think that when Jesus comes to judge the world; the sight of those who ministerially were founders of his church, shall bring condemnation into the spirit of the wicked Jews, who lived in their day, and rejected their doctrines, even before the Judge passes their sentence; for the Scripture says, in many places positively that "Jesus will be the Judge of all; it likewise implies that they will agree in the justness of the sentence. Being on thrones is a symbol of position, of glory and honour.

2nd *Question*. Does the word of truth, taken as a whole, point to one or two literal resurrections?

I find by examination, that there are three distinct classes of scriptures, treating on the resurrection, yet not pointing exactly to the same thing, and in no shape does one contradict the others. For example, Matt. xxv. 31, and following verses; 2 Tim. iv. 1; and Rev. xx. 12; and others of this class set forth the position of both saint and sinner before their judge, mentioning in one case that he shall separate &c., and in another the condemnation that was to come upon those of them who were not written in the Lamb's book of life.

Another class, such as 1 Cor. xv. 51—55; and 1 Thess iv. 14; to end where the apostle is writing to a Christian church, and does not enter into any detail concerning the wicked; feeling it to be a matter not needed; in addressing a christian community whose minds he is endeavouring to lead from present troubles to their glorious reward, he, especially in 1 Thess, iv., gives a detail of the succession of events, and in doing so, he says, (16 verse) "The dead in Christ shall rise first." Now the word first here, evidently means, before some-

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